

CHURCH RECORD.

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CONDUCTED BY
AN ASSOCIATION OF CLERGYMEN.

Vol. I. *Saturday, December 14, 1822.* No. 22.

THE BISHOP WHITE SCHOLARSHIP.

We publish with much pleasure the following interesting report, which was read at the annual meeting of the contributors in November. Since that meeting the sum of two thousand five hundred dollars has been completed. We beg leave to congratulate the ladies upon the accomplishment of their important undertaking. We observe, that during the past year, Mrs. Hazlehurst was first directress, Mrs. Juliana Miller, treasurer, and Miss C. B. Neill, secretary.

Second Annual Report of the "Philadelphia Female Association in aid of the Theological Seminary established by the General Convention of the Protestant Episcopal Church."

The Board of Directors anticipated the satisfaction of announcing, in this their second report, the completion of their labours, and the accomplishment of the useful and benevolent object which has for two years been frequently present to their thoughts, and excited some of their best and warmest wishes. The design of this Association, it is well known, was to establish in our General Theological Seminary a perpetual scholarship, to be called after the venerated head of our church in this diocese—not, indeed, to perpetuate a name, which must ever live in our hearts and memories, and will descend to posterity embalmed in the recollection of the virtues which adorned it—but as a slight memorial of the satisfaction we feel in connecting a name, which seldom comes to our minds divested of associations drawn from a purer and higher source than earth, with any object intended to promote the interests of the church and the glory of God.

Solicitations were so extensively made in the first year, that the remaining sphere for exertion was necessarily much circumscribed. But the committees of collection have recently redoubled their efforts, and prosecuted their applications with re-

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NUMBER OF CLERGYMEN.

At the beginning of the present year the whole number of Episcopal clergymen, in the United States, was distributed in the following manner:

In Maine, 2; in New Hampshire, 4; Vermont, 7; Massachusetts, 16; Rhode Island, 6; Connecticut, 44; New York, 82; New Jersey, 13; Pennsylvania, 27; Delaware, 3; Maryland, 53; Virginia, 27; North Carolina, 9; South Carolina, 25; Ohio, 6; Georgia, 3; Kentucky, 4; Louisiana, 1; Missouri, 1. Total, 333.

JESUS CHRIST AND HIM CRUCIFIED.

The Rev. Mr. Allen, Rector of St. Paul's of this city, is about publishing several Sermons upon the important doctrines of the Atonement, the Trinity, and Divinity of Christ, designed as a manual on these subjects. The price of the work will be 50 cents; and it is put thus low for the purpose of promoting its general circulation.

Ordination.—At an ordination held in St. John's Church, Providence, Rhode Island, on the 6th of September, Alexander Jones, jun. and Charles Henry Alden were admitted to the holy order of Deacons, by the Right Rev. Bishop Griswold. Divine service was performed by the Rev. Mr. Taft, and a sermon preached by the Bishop.

Consecration.—On Wednesday, 16th October, St. Andrew's Church, Northford, Connecticut, was consecrated to the service of Almighty God, by the Right Rev. Bishop Brownell.

The Treasurer of the "Domestic and Foreign Missionary Society" acknowledges the receipt of five dollars from a "New York Episcopalian."

Contributions to the Society can be forwarded to the treasurer, Thomas Hale, Esq., 83 Chestnut Street.

At the request of several of the subscribers, we have published at the beginning of this Number, the constitution of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The *CHURCH RECORD* is printed on 16 octavo pages, and published every other Saturday. The price is *One Dollar a year*, payable in advance; and until this condition shall have been complied with, the Record will not be sent to any subscriber.

☞ All letters on the subject of the work must be *post paid*.

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newed assiduity. In several instances they have obtained additional donations from the early contributors to the Association. Only seventy-five dollars are now wanting to complete the necessary fund. The Board might express regret that the sanguine expectation of the accomplishment of their favourite object has not been realized—but they will not indulge such a feeling—they are confident that for this small sum, they shall not appeal in vain to the generosity of Episcopalians. Surely we are not insensible to all our privileges—we will not be ungrateful for the peculiar favours we enjoy.

Blessed with a ministry of divine institution—with a form of worship pure, and elevating, and cheering to the soul—a system of doctrines derived from the first promulgers of Christianity, resting on the authority of Christ himself, and tending alike to the preservation of Christian faith and Christian practice—does no desire arise in our hearts to make any return, if the expression may be allowed, to the Source of all good? Have we known the value of these benefits, and do we feel no anxiety to extend them to others? Do we not regard this as an object, which might well engage our time, our talents, our influence?—It is true we can accomplish but little; our means are limited, our abilities are few. Something, however, even we may do—something towards the highest object that can ever occupy the powers and the hopes of man—that object which the Son of God himself deigned to make the business of his life on earth. The effects of the charity established by this Association may reach to the remotest periods of time. Through this means, even in the most distant ages, the light of the gospel may shine upon some, who would otherwise have slumbered in darkness—and the glad tidings of salvation be proclaimed to those in the shadow of death. Encouraged by such anticipations, we will forget any toil, and any anxiety, this object may have caused—we will place our firm trust in that Saviour, for whose vineyard we hope to be the humble instruments of enabling many pious and zealous labourers to prepare—and we will pray, that during the agitating scenes of life, and at the trying and fast approaching hour of death, we may feel that he is the strength of our hearts, and may trust that he will be our portion forever.

MISSIONARY SELECTIONS—WITH OBSERVATIONS.

England once a Heathen Country.

Extract from an Address directed particularly to Churchmen, on the Duty of propagating the Gospel.

“Christians, the obligation which lies upon you to join in this sacred cause is infinite. Your own ancestors, in this very

island, once worshipped dumb idols : they offered human sacrifices ; yea, their sons, and their daughters, unto devils : they knew not the truth : they had not heard of the name of Jesus ; they lived, they died, without hope, and without God. Before the preaching of the gospel of Christ, no church here existed, but the temple of an idol ; no priesthood but that of paganism ; no God but the sun, the moon or some hideous image. To the cruel rites of the druidical worship, succeeded the abominations of the Roman idolatry. In Scotland stood the temple of Mars ; in Cornwall the temple of Mercury ; in Bangor the temple of Minerva ; at Malden the temple of Victoria ; in Bath the temple of Apollo ; at Leicester the temple of Janus ; at York, where St. Peter's now stands, the temple of Bellona ; in London, on the site of St. Paul's Cathedral, the temple of Diana ; at Westminster, where the Abbey rears its venerable pile, a temple of Apollo."

The above is a true picture of what England once was. But now how changed !—The cruel rites of heathen superstition have ceased to be observed—and the light of the ever blessed gospel has reached the remotest corners of the land. How has this change been effected ? It was the work of pious missionaries. Augustine was the first—and after him a succession of men, moved, we trust, by the same spirit, waged here a successful war against the prince of darkness—and will not this be admitted as an argument in favour of missionary exertion ? Suppose, for a moment, the gospel had never been introduced in England ; what would be her condition at this time ? Instead of an example to the Christian world of piety and zeal, like the present inhabitants of India, or the islands of the Southern ocean, her children would have been bowing down to stocks and to stones, the workmanship of their own hands. Has the religion of Jesus Christ been a blessing to England ?—So it may become by the labours of zealous missionaries—a rich blessing to those other places which now sit in darkness, and in the shadow of death. B.

Extract.

"That minister fails in his duty to his Master, who does not endeavour to awaken prayer and liberality, in respect to the heathen world : and that congregation, fails also in its duty, which is cold, and tardy, and reluctant, in obeying such calls."

A Prayer of Swartz.

Christian Frederick Swartz, a missionary of "The Society for promoting Christian Knowledge," was appointed over a

mission at Trichinapoly, on the Coromandel coast, in Hindostan. In 1766, he composed and offered up the following prayer, at the dedication of the first mission church in that place.

"Be merciful unto us, and hear our prayer that we make before Thee in this place. As often as we from henceforth shall join here, let thy Spirit animate our hearts to seek thy face sincerely without hypocrisy. As often as we shall hear thy word, let us do it with an unfeigned intention to obey and keep it without exception. As often as thy sacraments, which are holy means of entering with thee into a covenant of love and obedience, are administered in this house, O be pleased to make them effectual to the salvation of our souls; and, finally, when strangers who do not know thy name, hear of all the glorious doctrines and methods of worshipping thee, preached in this house, incline, O! mercifully incline their hearts to renounce their abominable idolatry, and to worship thee, O God, in the name of Christ.

"In this manner make this a place where thy name is glorified, thy kingdom sought for, and thy will duly performed.

"Bless all them who have forwarded the building of this house, by kind advices, or charitable contributions. Remember them in mercy, during the days of their life, and particularly at the hour of their death. Let them see, at the day of judgment, that their charity has been serviceable to the benefit of many souls.

"Frustrate all the machinations of the devil against this house; preserve it from all dangerous accidents; and let it long be, what we from hence humbly shall call it, *Christ's church*.

"Hear this our supplication, O Father of mercies, for the sake of our Mediator, and to the glory of thy name. Amen."

There is one idea contained in the foregoing prayer to which we beg leave to call the attention of our readers. It is towards the conclusion, when this faithful missionary teaches his heathen converts to remember in their supplications those persons, whether absent or present, who have by their "kind advices, or charitable contributions," forwarded the propagation of the gospel. How many prayers, may we suppose, are constantly ascending to heaven from the different missionary stations in behalf of those Christians who have been instrumental in founding them? The first exercise of the renewed heart is love—and the first objects towards whom that love is felt, are those who have in any way contributed to the happy change. Christians, would you then secure the prayers of many of God's children, for yourselves, your families, and your friends—give to the cause of missions—remember "the effectual fervent prayer of (one) righteous man availeth much"—what you bestow in this way, will return in rich blessings upon your own souls: "He that watereth shall be watered himself."

The Propagation of the Gospel to be effected by Human Means.

The introduction of Christianity was effected by the direct interference of the Almighty. The agents appointed to promote its diffusion were miraculously called, and miraculously endowed. The rapid propagation of the gospel in the primitive ages, can be accounted for only on the ground that a higher than human arm, and a wiser than human head, were engaged in its support. The supernatural powers exercised by the apostles, and the extraordinary operations of the Holy Spirit on the hearts of men, were the great causes which in those days so rapidly enlarged the church of Christ. The evidence resulting from the performance of miracles, when applied to the mind by the quickening impulses of the Spirit, was effectual both to the conviction and conversion of the prejudiced Jew, and the deluded Gentile. But miraculous powers have been for a long period withdrawn from the church of Christ; and, since that time, the extension of the gospel has been left, in the wise providence of God, to the single operation of human efforts. Our Redeemer has, as it were, entrusted the salvation of those who know not God to the instrumentality of such as have been favoured with the light and blessings of the gospel. He has thrown the eternal destiny of heathen nations into the hands of Christians. By their exertions, independent of supernatural assistance, must the gross darkness be dispersed which now broods over the spiritual interests of the pagan world, and covers as with the gloom of midnight, all true knowledge of their present character, and future destiny. By their exertions must the dark veil of idolatry be lifted from off the nations of the earth, and the healing rays of the Sun of Righteousness admitted to enlighten and to cheer them. It is by human instrumentality that the diffusion of the gospel is now to be accomplished. The heralds of the cross go not forth in these days, as in the age of the apostles, possessed of powers calculated to awe and subdue mankind by their efficacy in controlling elements, and producing supernatural events. They carry with them no miraculous evidence of their commission. They heal no sick—they cure no lepers—they raise no dead—they cast out no devils—they tread not with impunity on serpents and on scorpions. By ordinary means alone do they essay to capture the strong holds of Satan, and release from his iron thralldom the oppressed captives of sin. Prompted by the holy ambition of doing good, of conveying to the destitute a portion of those spiritual blessings which themselves enjoy; urged by the impulses of that charity which the gospel enjoins, they enter, with the spirit of self-devotion, the moral waste, and labour to con-

vert it into a fertile vineyard ; by private personal exertions do these ministers of Christ endeavour to reduce the hard, stony, rugged soil of paganism to a state that may receive, with prospects of fruitfulness, the seeds of eternal life. Supported by the prayers and contributions of their countrymen, they go forth, with the Bible in their hands, animated with the zeal of apostles, and the devotion of martyrs, to carry civilization to the savage, instruction to the ignorant, and life to them that are morally and spiritually dead.

It is by the operation of such means ; it is by human instrumentality that the gospel, in modern times, has been, and must still continue to be propagated ; it is by such means that portions of Asia and of Africa are at this moment rejoicing in the light of the truth ; it is by such means that this glorious light must be made to shine upon all those who, in the four quarters of the globe, are still in darkness and the region of the shadow of death.

Let it not, however, be inferred from our thus attributing the modern propagation of the gospel to the instrumentality of human means, that the agency of the Almighty is meant to be excluded. It is far from our design thus to exalt man into a state of independence of his Maker. It is to God's grace alone, kindly operating on the hearts of men, that we are to ascribe the existence of that disposition to relieve the heathen, without which, no efforts would be made ; and that inward support and encouragement to those personally engaged in the measure, as well as that disposal of the pagan world for the reception of the gospel, without which, the project could never be, in any case, accomplished. We mean not to deny the ordinary operations of divine grace in this important work, but simply to assert, that there is, on the part of the Almighty, no supernatural, miraculous, or extraordinary interference to accomplish it.

HISTORY OF THE REFORMATION.

E. Littell, of Philadelphia, has issued proposals for the publication of a second edition, revised and corrected by the author, of the Abridgment of Burnet's History of the Reformation, together with the Lives of Luther, Calvin, and Zuingli, by the Rev. Benjamin Allen, Rector of St. Paul's Church, Philadelphia.

This work, we are happy to learn, is about to be introduced into our common schools, and is no doubt well calculated to produce a happy effect upon the minds of the rising generation.

It is highly important that the corruptions of the Church of

Rome, on account of which the bright era of the Reformation was produced, and the severe struggles of those who undertook the Herculean task of rolling away the reproach of Christendom, and of restoring the Church to her primitive beauty and excellence, should be generally known and understood by every member of society. And perhaps no way could be devised for the accomplishment of this desirable object more effectually than the one now proposed.

In proportion to the diffusion of the history of that great event, will the community be prepared to resist the artful and seductive plans of the emissaries of the Pope to proselyte the members of the Protestant Apostolic Church.

Parents and guardians would do well to place this book in the hands of their children and wards as soon as they are able to distinguish on this subject, the difference between the institutions of God and the inventions of man. [Theol. Rep.]

"They shall rebuild the Old Wastes."

PROPHECY.

A recent letter from the southern section of Virginia, after speaking of the extremely prosperous condition of the church at Norfolk, says, "In Portsmouth brother Wingfield has a most interesting and increasing little church; and in the adjoining county, Princess Anne, brother Prout has already an organized and most flourishing parish." After speaking of an addition of twenty members at a late communion season in Princess Anne, the writer goes on to say, "Two years ago there were neither ministers nor congregations in either of those places; and, in the latter, the buildings were almost exclusively occupied by the beasts of the field. Now they are in fine repair, and the voice of praise and thanksgiving ascending from their courts on the return of every Sabbath."

THEOLOGICAL SCHOOL AT WILLIAMSBURG.

For some time the Church of Virginia has been endeavouring to establish a Theological School in connexion with William and Mary College. That institution was originally designed for the promotion of the gospel, and its charter requires that the president shall be a minister of the church. A most valuable collection of works on divinity, assembled by its pious founders for the benefit of those preparing for holy orders, is yet in its library. The following eloquent remarks from the address of the Board of Managers, are on so important a subject, and so

universal in their application, that we gratify our readers with their perusal.

“Whether the pious youths who devote themselves to the ministry, be destined to labour in our own or foreign lands,—there is one duty which we owe to them and God and mankind, which cannot be neglected, without great injury to the cause which they undertake; we mean the duty of furnishing the means of their complete preparation for the office which they are to fill.

“Unfortunately for the interests of religion and morality, very unseasonable and unscriptural sentiments prevail on this subject in the minds of many sincere and good Christians,—the evil effects of which are already very seriously felt, are daily increasing upon us, and threaten yet more formidable calamities to the generations which are to come after us. A personal faith in Christ—an honest desire for the welfare of others—a zeal in the cause, no matter how devoid of knowledge—are, with too many, considered the only requisites for an honourable and useful introduction to the ministry of the gospel. Against a sentiment and practice so contrary to the word and conduct of God, and so injurious in their effects to the cause of true religion, we feel it a duty most solemnly to protest before the members of our church. At the same time, however, we hope they will not for a moment suppose, that in pleading for the highest qualifications which education can give, we overvalue human learning, or lose sight of that preparation of heart which God alone can give.

“We refer you, for our sentiments on this subject, to the discipline and solemn offices of our church appointed for candidates: which require of each that they shall not only furnish the best evidences of their moral and orderly conduct—of their soundness in the faith and aptness to teach, and this too for some years previous to their investment with the sacred office—but that they be able, on that solemn day on which they present themselves to the chief officer in the church for orders, to declare that in their hearts they believe that they are moved to this work by the Holy Ghost. Our church yields to none other in its requisitions upon the spiritual attainments and godly zeal of its ministers. Other things are considered highly desirable; but piety to God and love to man are considered indispensable. Perceiving that God has been pleased to accept and highly to bless the zealous labours of many who have entered into the service without the advantages of a liberal education, our church has not ventured to determine that none but the well educated shall serve at her altars,—lest haply she might be found fighting against God,—but she has left a wise discretion

with her ordaining officers to abate the rigour of the general rule, in behalf of persons zealous and prudent, sound in the faith, and apt to teach, though from unavoidable circumstances unskilled in some branches of a liberal education. Our church lays her strongest emphasis then on the love of souls as constraining men into the service."

"Thus, in every age, have learned and eloquent defenders of the faith, by the irresistible force of their reasoning, by the wisdom of their councils, by their solemn appeals to the conscience, and pathetic addresses to the heart, obtained an homage for religion, which ignorance, however honest in its zeal, could never effect. If we turn to the history of the Christian church, we there find a full confirmation of the opinion which has been advanced. Who were those burning and shining lights, which warmed and illumined the first ages of the gospel? Who those martyrs and confessors that lived and died only for Christ? Who were Ireneus, Clemens, Tertullian, Cyprian, Eusebius, Chrysostom, Jerome, and Augustin? Who but men the most learned of their age, acquainted, as all their writings evince, with all Greek and Roman lore, and able to show that all their religion was vain conceit, or proud rebellion against God? When these suns were set, and none like unto them arose upon the church; when Europe was covered with the shadows of night, and both ministers and people were sunk in ignorance; what was the state of religion? As learning declined, religion fell. As the light of science grew dim, the heat of religion grew cold: and there was a fearful period, when the one being nearly extinct, the other was scarcely to be found upon earth. But by whom was the dying spark blown into a flame, and the church relumed and warmed into new life? Who were Wickliffe, Jerome, Luther, Melancthon, Calvin, Latimer, Ridley, Cranmer, Knox, and others who might be mentioned, but the most learned and eloquent men of their age and country, whose writings are even now read with profit and delight? Lastly let us ask, who are those that have continued the work so nobly begun by the first reformers? Who the men that have contributed, by their labours and writings, to preserve the true doctrines and recommend the true practice of religion to succeeding generations, and who are now quoted by all denominations as the standards of holiness and orthodoxy? Who but Tillotson, Chillingworth, Hooker, Hammond, Baxter, Doddridge, Watts, Horsley, Porteus, Buchanan, Faber, and Chalmers,—men skilled in all the departments of science which could throw one ray of light, or yield one argument towards the great truths of revelation? These are the men whom God in every age hath raised up for the defence of that faith which he hath determined to preserve by the instrumentality of man. In his infinite mercy

he hath vouchsafed the blessing of Christianity to us, through the pious affection of our forefathers. And shall we not faithfully guard it and religiously bequeath it to our children by the means of his own appointment? That is the question before the American churches. Will the Christians of this favoured land, perceiving that its population is outgrowing its ministry and public ordinances, adopt effectual measures for training up indigent and pious youth for the ministry; and have schools where the more wealthy, as well as the poor, may be well instructed for the task? Will they make their alms ascend together with their prayers, as a memorial before God, of their zeal in one of the most important of causes; or will they suffer the present decrease and unfitness of the ministry to go on without an effort to arrest its fatal effects? On the practical answer to this, depends the spiritual condition of our children, whether they remain in the churches of Virginia, or migrate to some other state."

The Rev. Mr. Keith has been appointed professor of the school, and about \$11,000 raised for its endowment.

AFRICA.

The following notice informs us, that the influence of the gospel, and its necessary consequence, civilization, is spreading along the shores of this benighted continent. Cape Coast is south of our settlement at Mesurado, so that along a line of very considerable extent the banner of truth is now unfurled. We cannot but hope that an opportunity may ere long be found, for transporting our catechists to their field of labour, and thus our church be enabled to take her part in this national crusade.

Schools in Africa.

From the Sierra Leone Gazette of June 1st.

Being well aware of the interest that all the true friends of Africa, in Europe or on the Coast, take in matters connected with the civilization and moral improvement of a country so long oppressed by the most awful visitation that ever devastated a vast continent,—the horrid traffic in slaves,—we feel peculiar pleasure in communicating to them some correct information we have obtained on the state of the schools. We know they will all hail that first dawn of light in those regions which had been condemned by many self-thought and self-acknowledged philosophers and politicians to eternal darkness; and in thus publishing our information, we bind ourselves to make known, from time to time, the progress which may be made; and should

the ease happen, however painful it might be to us, we will point out to our readers, any retrogression in such an essential branch of the great fabric now attempted to be reared.

In the school at Cape Coast there are seventy-five boys; more than thirty of these can both read and write, and several of them have obtained a proficiency as creditable to their own industry as it is to the attention which has been paid to them by their master, Mr. J. H. Short.

On the 1st inst. a school was opened at Annamaboo, thirty-three scholars were admitted, and many more have since sought to participate in the same benefit, but as it is evident that too great a number of the natives who do not understand English, would rather retard than promote the instruction of that school, the number is, for the present, limited until monitors are instructed. This evinces the strongest proof of the anxious wishes of the natives for the instruction of their children in the English language and Christian religion.

The school at Accra is in a prosperous state under the care of Mr. Cotton: at the end of the past year there were at this school forty-four boys, but now there are fifty-two, and several of them are far advanced in grammar, arithmetic and writing.

SUCCESSFUL MISSIONARY EFFORT.

A missionary, sent out by the Episcopal Society of the Valley, in Virginia, has recently returned from a three months' tour in the western part of that state, during which, he travelled 1800 miles, preached 80 times, and baptized 50 children. He also received a call, with an offer of a sufficient salary, which he has determined to accept.

THE CHURCH IN NORTH CAROLINA.

We have just received the Journal of the Convention of the Diocese of North Carolina, held at Raleigh, in April of this year; of which we present to our readers the following abstract.

The Convention was attended by the Right Rev. Bishop Moore, of Virginia, who performs episcopal duties in North Carolina under the 20th canon, and by eleven of the clergy, and twenty-one lay delegates.

Certificates of the organization of seven churches were produced, and read, and those churches admitted into union with the Convention; parochial reports, of an interesting character, from several of the churches were laid before the Convention, from which it appears that there are about 370 communicants.

Religious circulating libraries have been established in two parishes with prospects of usefulness. A society was instituted under the name of the Protestant Episcopal Society for the promotion of Piety and Christian Knowledge in North Carolina. The number of parishes within the Diocese is 17; and of clergymen 11.

The progress of the church, in this Diocese, may be learnt from the following statement, which we copy from the last page of the Journal.

- (a) St. James' Church, Wilmington;
- (a) St. John's Church, Fayetteville;
- (a) Christ's Church, Newbern;
- (a) St. Paul's Church, Edenton;
- (b) St. Jude's Church, Orange county;
- (c) Trinity Church, Tarborough;
- (c) St. John's Church, Williamsborough;
- (d) St. Mary's Church, Orange county;
- (e) Emmanuel Church, Warrenton;
- (e) Christ's Church, Rowan county;
- (f) St. Mark's Church, Halifax;
- (f) Calvary Church, Wadesborough;
- (f) Christ's Church, Baleigh;
- (f) St. Michael's Church, Iredell county;
- (f) St. Peter's Church, Lexington, Rowan county;
- (f) White Haven Church, Lincoln county;
- (f) Smyrna Church, Lincoln county.

(a) These four churches composed the original Convention of 1817. (b) Admitted into union in 1818. (c) Admitted in 1819. (d) On the Journals there is no notice of the admission of this church into union, but this was probably effected in 1820, when Duncan Cameron, Esq. the delegate therefrom, was a member of the Convention. (e) Admitted in 1821. (f) Admitted in 1822.

EASTERN DIOCESE.

An Abstract of the Proceedings of the Biennial Convention of the Protestant Episcopal Church in the Eastern Diocese, holden at Portsmouth, New Hampshire, September 25, 1822.

The convention was attended by the Right Rev. Alexander V. Griswold, D. D. bishop of the diocese, eight clerical and three lay deputies.

The meeting was opened by the celebration of divine service and a sermon, which were followed by the administration of

the holy rite of confirmation, and the sacrament of the Lord's supper.

The Rev. Asa Eaton was chosen secretary of the convention.

The Rev. Mr. Crocker, Rev. Mr. Burroughs, Rev. Mr. Bronson, Rev. Mr. Ten Broeck, Rev. Dr. Jarvis, Rev. Mr. Eaton, Rev. Mr. Morss, Dudley A. Tyng, and George Brinley, esquires, were chosen the standing committee of the diocese.

The Rev. Dr. Jarvis was appointed chairman of the standing committee.

The alterations in the constitution proposed at the last meeting of the convention were unanimously adopted.*

The following alterations in the constitution were proposed and ordered to lie over for consideration at the next meeting of the convention: viz. in the second article, that the words, "each of the states by rotation," be erased, and the words, "such place as shall be agreed upon at the preceding convention," be inserted: also, that after the words "lay delegate," the words, "or delegates, not exceeding three," be inserted. In article tenth, that the word *annual* be substituted for the word "biennial."

Agreeably to the provisions of the 45th canon the bishop delivered an address exhibiting a view of the state of the church in the diocese and an account of his official duties since the last convention. Whereupon it was

Resolved, That so much of the Bishop's address as relates to the supply of vacant parishes, the support of the episcopate, and a uniform system of catechetical instruction for the diocese, be referred to the Rev. Dr. Jarvis, Rev. Mr. Morss, and Rev. Mr. Leonard.

The above committee reported the following resolutions, which were unanimously adopted.

Resolved, That the bishop be, and he hereby is requested to assign to the several rectors of parishes within the diocese, such missionary duties as he shall think expedient; and that it be, and it hereby is recommended to the several parishes to form missionary societies, auxiliary to such societies for that purpose, as have been or may be formed by the authority of the state conventions.

Resolved, That a committee of three of the laity in each state in the diocese be appointed by this convention to solicit subscriptions and donations to the Episcopal fund.

Resolved, That a committee of three of the clergy, in connexion with the bishop, and under his direction and superin-

* By these alterations, the state of Maine is recognised as a part of the Eastern diocese, and the meetings of the convention are to be held *annually*, instead of *biennially*, to be composed of all the clergy of the diocese and a lay delegate from each church.

tendance, be appointed by the authority of this convention, to set forth a uniform system of catechetical instruction for the use of the diocese.

RECEIPTS OF RELIGIOUS CHARITIES IN ENGLAND IN 1821.

British and Foreign Bible Society	-	-	£103,802	17	1
Society for promoting Christian Knowledge			53,729	9	3
Church Missionary Society	-	-	32,975	9	7
London ditto	-	-	29,437	13	4
Wesleyan ditto	-	-	26,783	5	5
Society for propagating the Gospel in Foreign Parts	-	-	19,613	11	0
Baptist Missionary Society	-	-	12,000	0	0
General Baptist ditto (about)	-	-	1,000	0	0
Moravian Missionary Society	-	-	7,192	18	5
Society for Conversion of Jews	-	-	10,689	13	9
Naval and Military Bible Society	-	-	2,040	4	2
Religious Tract Society	-	-	9,261	3	0
Prayer-Book and Homily Society	-	-	2,056	15	8
Hibernian Society	-	-	5,372	5	6
Church of England Tract Society	-	-	514	11	10
Society for Relief of Poor Pious Clergymen	-	-	2,219	0	5
Continental Society	-	-	170	12	6
London Female Penitentiary	-	-	4,075	19	0
African Institution	-	-	1,124	0	0
Sunday School Society for Ireland	-	-	3,193	6	6
Hibernian Bible Society	-	-	5,679	11	10
British and Foreign School Society	-	-	1,600	0	0
Irish Religious Book and Tract Society	-	-	2,944	0	0
Sunday School Union ditto	-	-	1,762	4	5
Total			£341,141	12	8

Constitution of the Episcopal Missionary Society of Lancaster, Pennsylvania.

Art. 1st. This Society shall be called the Episcopal Missionary Society of Lancaster, Pennsylvania.

Art. 2d. The object of this institution shall be to aid the funds of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

Art. 3d. The business of this Society shall be conducted by a Board of Managers, consisting of a President, one or more Vice-presidents, together with eight other persons, who shall elect from among the members of the Society, a Secretary and Treasurer, who shall also be members of the Board.

Art. 4th. Every person paying the sum of one dollar annually shall be a member of this society; or fifteen dollars at one time a member for life. It being understood, that persons subscribing are at liberty to designate to which of the two objects they wish their money to be appropriated, whether Domestic or Foreign.

Art. 5th. There shall be an annual meeting of the members of this Society, to be held on the Festival of the Epiphany; at which time, the election of officers and managers for the ensuing year shall take place; a report of the proceedings of the Board of Managers, during the preceding year, shall be made, and a copy thereof transmitted to the Corresponding Secretary of the Parent Society.

Art. 6th. The Board of Managers shall direct the Treasurer, at such times as they may deem proper, to transmit any amount of monies in his hands to the Treasurer of the Parent Society.

Art. 7th. The Board of Managers shall have power to make all By-laws for their own government, and for the better regulation of the affairs of the Society.

Art. 8th. The Board of Managers of this Society shall have power to supply any vacancies which may occur in their body, either by resignation, removal, death, or otherwise.

Conclusion. It is recommended to every member of this Society, to pray to Almighty God, for his blessing upon its designs; under the full conviction, that unless he direct us in all our doings with his most gracious favour, and further us with his continual help, we cannot reasonably hope that our endeavours will be crowned with success.

Officers of the Society.

President. Honourable Charles Smith.

Vice Presidents. Rev. Joseph Clarkson, Rev. William A. Muhlenberg, Adam Reigart, Esq. James Hopkins, Esq. Edward Coleman, Esq.

Managers. George H. Whitaker, George W. Jacobs, Levi Rogers, Thomas Jeffries, John Husbands, Rudolph C. Nagel, Washington Hopkins, John L. Atlee.

Treasurer. George W. Jacobs, Esq.

JOHN L. ATLEE, *Secretary.*

ANECDOTE OF BOERHAVE.

It was the daily practice of this eminent physician, and no less distinguished Christian, through his whole life, as soon as he rose in the morning, *which was generally very early*, to retire one hour, for private prayer and meditation on some part

of the holy scriptures. He often told his friends, when they asked how it was possible for him to go through so much labour and fatigue, "that it was this practice, which gave him spirit and vigour in the business of the day." This he therefore recommended as *the best rule* he could give; for nothing, he observed, would tend more to the health of the body, than the tranquillity of the mind; and he knew nothing which could support himself, or his fellow creatures, amidst the various evils and distresses of life, but a well grounded confidence in the Supreme Being, upon the principles of Christianity.

I do not recollect to have heard any person object to early rising as injurious to health; but, on the contrary, have heard many recommend it, while but few *practise* it. If one time is more particularly adapted to meditation than another, it is the morning. Then man has once more just "awaked to life," and all is calm. "Weeping may endure for the night, but joy cometh in the morning." The world is then more than ever shut out. But as the Christian is about to enter upon the duties of the day in which he is exposed to temptations, from without and from within, how much he needs to drink anew from the fountain of living waters, and hold converse with God. And as he prizes this above any privilege, he will best enjoy it when the world is still. That person, whose "eyes are locked in sleep" after "the eyelids of the morning" are opened upon him, loses the most profitable season for devotion. This is the time more than any other, when there is "nothing to disturb, molest, or make afraid." Who then, that regards his health, with which his usefulness to society is closely connected; and who, that would not rush into the world, as the horse rusheth into battle, will not rise with the "rising light" of the new day, and, like Boerhave, give his best moments to God, in reading the scriptures, and in prayer.

A physician and an apothecary lately paid into the treasury of the New Castle Presbytery, for the education fund, *fifteen dollars*, as the avails of their Sunday practice. This is not, indeed, the first and only instance of so just an appropriation of the income of the Lord's day; but it is to be wished that so good an example might be more generally followed.

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